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Of the Virgin and her Sleeveless Garment,

WITH A SPURIOUS LINK.

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(CHAUCER'S CANTERBURY TALES)

BY

ARTHUR BEATTY, PH.D.

UNIVERSITY OF WISCONSIN, U.S.A.

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(P. 21-5, E. E. T. SOC.), FROM THE ASHBURNHAM QUARTO MS. 133

LONDON:

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13. Thynne's Animadversions (1599), on Speght's *Chaucers Workes*, re-edited from the unique MS, by Fredk. J. Furnivall, with fresh Lives of William and Francis Thynne, and the only known fragment of *The Pilgrims Tale*.

are almost innumerable instances of a reward being granted for the repetition of the *Ave Maria*. An example or two are given below. These are of these stories :

One was a Cistercian, but could learn nothing except the *Ave Maria*, which he kept constantly repeating. After his death he rose from his tomb, having *Ave Maria* inscribed on his forehead (Mielot, I, p. 654).

Another was a Cistercian, accustomed to say 150 *Aves* daily, was repeating them when he went through a wood ; and a robber, who lay in wait for him, saw him surrounded by white doves taking roses out of his mouth and carrying them to heaven (p. 668).

A clerk was drowned on his way from his mistress ; and he was restored to life, because his last words, found imprinted on his tongue, were " *Ave Maria* " (p. 612).

The incident of the Garment or Cloak being given by the Virgin to the person who repeats the *Ave Maria* is found in Mielot, No. xxvi, and runs as follows :

" Vng euesque fut, natif de France, qui fut saint et deuot a la vierge Marie. Cest euesque demoura vng soir tout seul en son eglise en prieres, en larmes et en oroisons, et veit tout soudainement les angels descendre du ciel, et puis les saints de paradis, et puis finalement la vierge Marie, et ouyt quilz demenoient moult yoyeux chant et grant melodie. Puis ouyt les saintes, qui demanderent a la vierge Marie, qui elle vouloit qui chantast la messe. Elle enseigna icellui euesque, dont il fut tout honteulx. Les sains vindrent a lui et le prindrent, puis le menerent a lautel et le feirent reuestir. Puis il chanta la messe bien et deuotement. Quant il eust la messe chantee, la vierge Marie lui donna pour son louyer vng moult noble vestement, quelle auoit apporte de paradis, dont leuesque moult humblement le mercia. En sa maison retourna moult joyeux de si noble vision . . ." (Compare Ward, II, p. 622.)

In the course of his preparation for the priesthood, Hoccleve must have heard many such stories as these ; and we may not be attributing too much originality to the poet if we cease to search for the particular form of the story as he tells it, and allow it to stand as his own invention, including the incident of the added sleeves. Such pious poems were somewhat in demand at the time, and we have two from John Lydgate, Hoccleve's contemporary and fellow-admirer of Chaucer, both of which turn on the assiduous

<sup>1</sup> JEAN MIELOT, *Miracles de Notre Dame*, ed. Warner, 1885.

repetition of a prayer. These are found in Harleian MS. 2251, one of which is printed in Halliwell's *Minor Poems of John Lydgate*, p. 62 (Vol. II of Percy Society Publications), and in *Originals and Analogues of the Canterbury Tales*, Part II, pp. 286-288 (Publications of the Chaucer Society). The other one is printed in Halliwell, p. 73, and will be found reprinted from the manuscript in the Appendix to this volume. This poem has a further interest in its similarity to the wide-spread mediæval story of the grateful dead man, and how he rewards the knight who risks everything to obtain for the corpse a decent burial. It is scarcely necessary to remind our readers that Chaucer makes a "miracle" the subject of his beautiful Prioress's Tale.

§ 3. *The Two Ploughman's Tales.* So far as I have been able to discover, Kitchin<sup>1</sup> has been the only one to indicate that the *Ploughman's Tale* of the Christ Church MS. is not the *Ploughman's Tale* which has been in print since 1542, and has now been made accessible to all by Professor Skeat.<sup>2</sup> The words of Kitchin are a mere note—"Not that ordinarily printed," and give no clue to the contents of the poem. It is a strange instance of the mutability of Fortune that she should have attributed to the honest Ploughman tales of a character so utterly different; the one "shewing by the doctrine and liues of the Romish Clergie that the Pope is Antichrist and they his ministers,"<sup>3</sup> and the other breathing the most unquestioning faith in the Virgin and the Church. Of the two tales the Ploughman would certainly rather lay claim to the present one as his own. Indeed the man who saddled that fierce invective on the Ploughman must have had a painfully feeble sense of dramatic fitness, or he must have been absolutely ignorant of Chaucer's good husbandman, living with all men "in pees and parfit charitee." May the publicity of print given this other tale, even at this late day, in some measure assuage his gentle spirit; for, weak as it is, it might very conceivably have been told by him—though it could hardly have been written by Chaucer.

§ 4. *The Stanza-Form.* This stanza-form is a favourite with Chaucer, Lydgate, and Hoccleve. Probably the success of Chaucer led the others to adopt it. Hoccleve perhaps made the most unskilful use of it, for even at his best he was never able to make it more than pedestrian, while at his worst it is very bad indeed.

<sup>1</sup> *loc. cit.*      <sup>2</sup> *Chaucerian and other Pieces*, Oxford, 1897, pp. 147-190.

<sup>3</sup> Title-page to edition of *The Ploughman's Tale*, London, 1606.

Gower also made use of this stanza-form in some of his French *Cinkante Balades*, which were probably written in his later years,<sup>1</sup> and so it may have been suggested by Chaucer.

The two additional stanzas at the beginning of the Prologue in the Christ Church MS. indicate an author other than Hoccleve, and so relieve him of the blame (or praise) that might attach to him as one of those who, like John Lydgate and John Lane, attempt to fit one of their own poems into the scheme of Chaucer's *Canterbury Tales*. The lines are readily seen to be made up of four feet, for the most part, though some of them can be read as five-foot lines. The form of the verse seems decisive against their having been written by Hoccleve; it rather points to some clumsy versifier who, for some reason or other, furnished the Ploughman with this pious Tale and wrote these stanzas as a Link, in imitation of some of the genuine Chaucer Tales.

<sup>1</sup> MACAULAY, *The Works of John Gower*, Vol. I, p. lxxii.

*British Museum,*  
*April 23, 1902.*

[leaf 228, bk.]

Ω The Prologe of the Ploughman.

[Christ Church MS. CLII.]

(a. 2 Stanzas by the Inserter, in 4-measure lines.)

(1)

As the Pilgrims ride forth, the Host declares

Ω As the pylgrymys fforth deð ryde, 1  
Owr' host be-gan to loke a-boute,  
And' seyd', "ffelawys, we most prouyde,  
Hoo that best of alle thys route  
Kan telle hys tale, as lot comyð aboute. 5  
Ploughman Tylyer, drawe the nere,  
And' telle thy tale, and' we wyl here." .i. audire 7

the lot has fallen to Ploughman Tiller, and he must tell his Tale.

(2)

The Ploughman promises a tale of the mother of Christ, how she rewarded a monk who said her psalter daily.

Ω "Syr," he seyde, "y shalle telle, as y can), 8  
A tale of Crystys modyr dere,  
Mary that bare bothe god' and' man),  
How to a monk she deð a-pere,  
That every day seyde here sautere, 12  
And' heuene blysse had' to hys mede :  
Hoo seruyth owr' lady, the better shalle spede. 14

(b. Hoccleve's Prologue, in 5-measure lines.)

(3)

[leaf 229]

She is the best guide to him who seeks the bliss of Heaven,

Ω "Who-so desyryth to gete and' conquere 15  
The blysse of hevене, holsom ys a guyde  
Hym to condue, and hym to brynge there ;  
And' so good knowe y noon) for mannys syde,  
As the rote of humblesse, and' fo to pryde,— 19  
That lady, of whos tetys virginalle  
Sook owr' redemptour, the maker of alle. 21

(4)

and is a sure defence

Ω "Be-twyxt god' and' man) ys she meadiatrice, 22  
ffor owr' offences, mercy to purchase ;

[*Hoccleve's Poem No. VI., 'Item de beata virgine,'*  
*from the Ashburnham Quarto MS. 133.*]

Ce feust faite a linstance de T. Marleburgh.

(1)

<b>W</b> ho so desirith to gete and conquere	1	So good a guide to Heaven know I none,
The blisse of heuene, needful is a guyde		
Him to condue / & for to brynge him there ;		
And so good knowe I noon for mannes syde,		
As the roote of humblesse / & fo <sup>1</sup> to pryde,—	5	[ <sup>1</sup> MS: for]
That lady / of whos tetes virginal		
Sooke our Redemptour, the maker of al.	7	

(2)

Betwixt god and man / is shee mediatrice	8	as She who mediates
ffor our offenses / mercy to purchase ;		



against the  
Fiend. She, owr' sheld' ys agayns the malyce  
Of the ffende, that owr' soulys wold' embrace  
And cary hem vn-to that horryble place 26  
Where-as peyne ay duryng' ys, and' turment,  
More than may be spoken' of or ment. 28

(5)

She is a staff  
of comfort  
to all. ¶ " Now syn that lady noble and' glorious 29  
To alle man-kyndē hath so grete cheerte,  
That in thys slypyr' lyf' and' peryllous,  
Staff of comfort & help to man' ys she,  
Conuenyent ys, that to that lady ffre 33  
We doo seruycē, honour', & plesaunce ;  
And to that ende, here ys a remembraunce." 35

We should do  
her honour,  
and hear a  
remembrance  
of her.

(c. *The Tale, in 5-measure lines.*)

¶ Here be-gynnyth the Ploughmannys  
tale of Oure lady.

(1)

A rich man  
in France,  
who honour-  
ed God and  
Holy Church,  
and especially  
the Virgin, There was whilom, as that seyth the scripture, 36  
In ffrance a rychē man and' a worthy,  
That god' & holychurchē to honour  
And' plese, enforced' hym ful bysily ;  
And' vnto crystys modyr specyally, 40  
That noble lady, that blessyd' virgyne,  
ffor to worchype he dyde hys myght' & pyne. 42

(2)

[leaf 229, bk.] ¶ Hyt shop so that thys man' had a yong sone, 43  
whom he  
taught to  
repeat 50  
times a day,  
the Saluta-  
tion  
in honour of  
Christ's  
mother. Vn-to whyche he yaf informacioun,  
Euery day to have in custome and' wone  
ffor to sey, at hys excitacioun,  
The angelyk[e] salutacioun 47  
.I. sythys, in worchype and' honoure  
Of cristys modyr, of vertu myrroure. 49

(3)

The son be-  
came a monk  
in the Abbey  
of St. Gile,  
and lived a  
life of virtue. ¶ By hys faderys wyl, a monk, afterward', 50  
In the abbey of seynt gylē made was hee ;  
Where as he in penauncē sharpe and' hard'

- Shee is our seur sheeld ageyn the malice 'twixt God  
and man.  
 Of the feend / þat our soules wolde embrace  
 And carie hem vn-to þat horrible place 12  
 wher-as eternal peyne is, and torment,  
 More than may be spoke of / thought or ment. 14
- (3)
- Now syn þat lady noble and glorious 15 Here is a  
story of her  
goodness.  
 To al man kynde hath so greet cheertee,  
 That in this slipir lyf and perillous,  
 Staf of confort and help to man is shee,  
 Conuenient is / þat to þis lady free 19  
 we do seruice / honour, & plesance ;  
 And to þat ende / heer is a remembrance. 21
- Explicit prologus }  
 & incipit fabula }
- (1)
- T**her was whilom / as þat seith the scripture, 22 Once lived in  
France a rich  
and pious  
man;  
 In ffance / a ryche man and a worthy,  
 That god and holy chirche to honure  
 And plese / enforced he him bisily ;  
 And vn-to Crystes modir specially, 26  
 þat noble lady / þat blessid virgyne,  
 ffor to worshipe / he dide his might and pyne. 28
- (2)
- It shoop so / þat this man had a yong sone, 29 he had a son,  
whom he  
taught to say  
fifty Aves  
daily.  
 Vn-to which he yaf informacion,  
 Euery day to haue in custume and wone  
 ffor to seye, at his excitacion,  
 The angelike salutacion 33  
 .L. sythes / in worsshyp and honour  
 Of goddes modir / of vertu the flour. 35
- (3)
- By his fadres wil / a monk, aftirward, 36 This son be-  
came a monk  
in the Abbey  
of St. Gile.  
 In thabbeye of seint Gyle / maad was he ;  
 wher-as he in penance / sharp & hard

- Obseruyd wel hys Ordres dēute,  
 Lyuyng in vertuous religiouste; 54
- He came home to visit his father's house;  
 And, on a tyme, hym to pley & solace,  
 Hys fadyr made hym come home to hys place. 56
- (4)
- and said his Ave Mary 50 times in the chapel.  
 Now whas ther, at our ladyes reuerence, 57  
 A chapel in hyt made & edefyed,  
 In the whyche, the monke, when conuenyence  
 Of tyme he had a-wayted and espyed,  
 Hys fadrys lore to fulfyllen hym hyed, 61  
 And .i. sythys, wyth deuoute corage,  
 Seyd 'aue mary' as was hys vsage. 63
- (5)
- The Virgin appeared to him  
 And when he had y-edyd hys prayere, 64  
 Ow' lady, clothyd in a garnement  
 Sleueles, by-for[e] hym he sey appere :  
 Wher-of the monk toke good auysement,  
 Meruaylyng hym what that this myght haue ment; 68  
 in a sleeveless garment,  
 And seyde, "good[e] lady, by your leue,  
 What garnement hys thys, and hath no sleue?" 70
- (6)
- [leaf 23<sup>r</sup>] and told him he had given it her by his repetition of the Ave Mary. She bade him treble the number, and add a Paternoster to every tenth Ave :  
 She answerd and seyde[e], "thys clothyng 71  
 Thow hast me yevyn, for thow euery day,  
 .i. sythē 'Ave Mary' seying,  
 Honourd hast me. Hens-forth, y the pray,  
 Vsē to treble that by any way. 75  
 To euery X<sup>thē</sup> [Aue] Ioyne also  
 A Pater-noster . do ryght evene so. 77
- (7)
- the first fifty in memory of the angel's Salutation;  
 "The first[e] .i. wil y that seyde be, 78  
 In the memory of the Ioy and honoure  
 That I had when the aungel gret[te] me,  
 Which was ryght a wondyrful comfortoure  
 To me when he seyde the redemptoure 82  
 Of alle man-kynde y conceyve sholde :  
 Grete was my Ioy[e], when he so me tolde.
- (8)
- the second fifty in memory of  
 "Though shalt eke sey[e]n the secunde fyfti 85  
 In honoure and in mynd of the gladnesse

- Observed wel his ordres duetee,  
 Lyuyng in vertuous religioustee; 40  
 And on a tyme / him to playe and solace,  
 His fadir made him come hoom to his place. 42
- (4)
- Now was ther, at our ladyes reuerence, 43  
 A chapel in it maad and edified,  
 In-to which / the monke, whan conuenience In the Lady  
 Chapel he  
 said his fifty  
 Aves.  
 Of tyme he had awayted & espied,  
 His fadres love / to fulfill him hied; 47  
 And .L. sythes / with deuout corage,  
 Seide Aue Marie / as was his vsage. 49
- (5)
- And whan þat he had endid his preyeere, 50  
 Our lady clothid in a garnement Lo, Our Lady  
 appeared to  
 him there in  
 a sleeveless  
 robe.  
 Sleuelees, byfore him he sy appeere :  
 wher of the monke took good auisament,  
 Meruerlyng him / what þat this mighte han ment ;  
 And seide “.o. goode lady, by your leue,  
 What garnament is this / and hath no sleeue ?” 56
- (6)
- And she answerde / & seide / “ this clothyng 57  
 Thow hast me youen / for thow euery day,  
 .L. sythe Aue Marie seyyng,  
 honoured hast me / hens forth / I the pray,  
 Vse to treble þat / by any way, 61  
 And to euery .x<sup>th</sup> Aue / ioyne also  
 A pater noster / do thow euene so. 63
- (7)
- “ The ferste .L<sup>th</sup>. wole I þat seid be, 64  
 In the memorie of the ioie and honour “ The first  
 fifty in  
 memory of  
 the Saluta-  
 tion ;  
 That I had / whan the Angel grette me ;  
 which was right a wondirful confortur  
 To me / whan he seide, the Redemptour 68  
 Of al man-kynde I receyue sholde :  
 Greet was my ioie / whan he so me tolde. 70
- (8)
- “ Thow shalt eke seyn the seconde .L<sup>th</sup>. 71  
 In honour and in mynde of the gladnesse the second  
 in memory of  
 the Nativity ;

her divine  
motherhood;  
and the third  
fifty in  
memory of  
her Assump-  
tion.

That y had when y bare of my body  
God and man, with-owtyn woo or duresse.  
The iii<sup>rd</sup>e .l.<sup>ti</sup> in thyn hert enpresse, 89  
And sey it eek whitth good deuocioun,  
In the memory of myn assumpcioun, 91

(9)

She promised  
to come back  
on the next  
holy day,

“ When [that] y was crounyd quene of heven 92  
In wyche my sonē regnyth, and shal aye / ”  
Al thys was doo, that I speke of and neven,  
As the book seyth, vpon an halydaye.  
And then seyde owr lady, that glorious maye, 96  
“ The nextē halyday wyl I resorte  
To thys place, the to gladē and confortē / ” 98

(10)

and then  
departed.  
The monk  
did as she  
directed;

[leaf 230, bk.]  
and she came,  
according to  
her promise.

And ther-with-alle fro thens departyd she, 99  
The monk in hys deuociouns dwellyng;  
And euery day suyng, her psalter<sup>1</sup> he <sup>MS. [psalter]</sup>  
Seyde aftyr here doctryne & enformyng.  
And the next halyday aftyr ffolwyng, 103  
Owr lady, ffresh[e]ly arayd & welle,  
To the monk cam, beyng in the chapelle, 105

(11)

Behold, her  
garment had  
sleeves!  
She gave him  
thanks for his  
good works,

And to hym seyde she, “ behold[e] now 106  
Howe good clothyng, and how good apparayle,  
That, thys wyke, to me yevyn hast thowe:  
Sleues to my clothyng now not faylle;  
The thank I, and ful welle for thy trauaylle 110  
Shalt thou be qwyt, her in thys lyf present,  
And in that other whan thou hens art went. 112

(12)

and promised  
that he  
should be  
made Abbot  
of St. Gile.  
She directed  
him to teach  
her psalter to  
the convent  
and the  
people;

“ Walk now and goo hom to the abbey. 113  
When thou comyst, abbot chosyn shalt thou be;  
And to the covent teche thou for to sey  
My psalter, as by-fore taught have I the.  
The peple also thou shalt in generalte 117  
The same lesson vn-to myne honour preche,  
And of her hurtys wil I ben her leche. 119

- That I had whan I baar of my body  
 God and man / withouten wo or duresse.  
 The .iii<sup>de</sup>. L<sup>ty</sup> / in thyn herte impresse, 75 the third in  
 And seye it eeke with good deuocion, memory of  
 In the memorie of myn Assumpcioun, 77 my Assump-  
 tion.<sup>1</sup>
- (9)
- “ Wan þat I was coroned queene of heuene, 78 The Virgin  
 In which my sone regneth, and shal ay.” promised to  
 Al this / was doon / þat I speke of and meene, gladden him  
 As the book seith / vp-on an halyday. next holyday.  
 And than seide our lady, the glorious May, 82  
 “ The nexte halyday / wole I resorte  
 To this place / thee to glade and conforte.” 84
- (10)
- And ther-with al / fro thens departed shee, 85 He did her  
 The monke in his deuocion dwellynge ; bidding.  
 And every day / Aue Maria / he  
 Seide / aftir hir doctryne & enformynge.  
 And the nexte haliday aftir suyng, 89 She appeared  
 Our Lady, fresshly arraied and wel, fresshly ar-  
 To the monke cam, beyng in þat chapel, 91 rayed, and  
 said :
- (11)
- And vn-to him seide / “ beholde now 92 “ Behold,  
 How good clothyng and how fressh apparailH, thou hast  
 That, this wyke / to me youen hast thou : given me  
 Sleeues to my clothyng now nat failH ; sleeves to  
 Thee thanke I / and ful wel for thy trauaill 96 my robe :
- Shalt thou be qwit / heer in this lyf present,  
 And in þat othir / whan thou hens art went. 98
- (12)
- “ Walke now / and go hoom vn-to thabbeye. 99 Go now  
 Whan thou comst / Abbot shalt thou chosen be ; home ; thou  
 And the Couent teche thou for to seye shalt be Ab-  
 My psalter / as byforn taght haue I thee. bot, and  
 The peple also / thou shalt in generaltee 103 shalt teach  
 The same lessoun to myn honour teche, the monks  
 And in hir hurtes / wole I been hir leche. 105 to say my  
 psalter, as I  
 taught thee.

(13)

<p>and to continue thus for seven years, after which he should be taken to herself.</p>	<p>Ⓐ Vij yere lyfē shalt thow for to doo Thys charge ; and, when the yerys be a-noon, Thow passe shalt hens, and me come vntoo ; And her-of dowe havē [thow] ryght noon.</p>	<p>120</p>
<p>She promised that he should save many.</p>	<p>By my psalter shal ther be many oon Saved, and had vp to eternaȝ blysse, That, yef that nere, sholdyn ther-of mysse."</p>	<p>124 126</p>

(14)

<p>She then ascended into heaven.</p>	<p>Ⓐ When she had seyde what her lyked to sey, She to heven ascendyd [up] and stye.</p>	<p>127</p>
<p>He was made Abbot of St. Gile.</p>	<p>And sone after, abbot of that abbey He maad was, as hym told[e] owr ladye. The covent and the peple, deuoutlye</p>	<p>131</p>
<p>He taught the people her psalter,</p>	<p>Thys monk enformyd &amp; taught her psalter, ffor to be seyde after that by yer.</p>	<p>133</p>

(15)

<p>and died at the end of the seven years. He received Heaven as his reward. He speeds well who serves Our Lady.</p>	<p>Ⓐ Thoo yerys past, hys soule was be-taught To god ; he heven had[de] to hys mede. Who seruyth owr lady, lesyth ryght naught ; She sofficiently qwyteth euery dede :</p>	<p>134</p>
<p>[leaf 231] therefore let us try to say her psalter, that we may stand in her grace.</p>	<p>And now, her-afty, the bettyr to spede, And in her gracē cheryly for to stonde, Her psalter for to sey[e] let vs fonde. Amen.</p>	<p>138 140</p>
	<p>Here endyth the Ploughmanys tale.</p>	

(13)

“ .Vij. <sup>e</sup> yeer lyue / shalt thow / for to do	106	Seven years shalt thou live, and then pass hence, and come to me.
This charge / & whan the yeeres been agoon,		Many shall be saved by my psalter.”
Thow passe shalt hens / & me come vn-to ;		
And of this / doute haue thow right noon.		
By my psalter shal ther be many oon	110	
Sauded / and had vp to eternal blisse,		
þat, if þat ner[e] / sholden ther-of misse.”	112	

(14)

Whan shee had seid / what lykid hir to seye,	113	
Shee vp to heuene ascendid up and sty.		
And soone aftir, Abbot of þat Abbeye		So all befell.
He maad was / as þat tolde him our lady.		
The Couent and the peple, deuoutly	117	
This monke enformed / and taghte hir psalteer,		
ffor to be seid after þat / vij <sup>e</sup> . yeer.	119	

(15)

The yeeres past / his soule was betaght	120	
To god / he heuene had vn-to his meede.		
Who serueth our lady / leesith right naght ;		Who serveth our Lady, loseth right nought.
Shee souffissantly / qwytith euery deede :		
And now heer-aftir / the bettre to speede,	124	
And in hir grace / cheerly for to stonde,		Let us say her psalms, that we may stand in her grace.
Hir psalteer for to seye / let vs fonde.	126	

Explicit.



## APPENDIX.

## The Grateful Dead,

by JOHN LYDGATE.

(MS. Harl. 2251, fol. 77.)

## (1)

The Scrip- tures tell us that it is wholesome to remember the souls	¶ REMembryd by scriptures, we fynde and rede,	1
	Holsum and holy it is, to thynke and pray	
	ffor al the sowles that be past in dede	
	Out of this wrecchid world, vnto domesday,	
in Purgatory.	Abidyng in purgatory with sorvful lay,	5
	Cryeng and callyng for mercy and pite,	
	Vnto them In special that there friendis be.	7

## (2)

A holy and devout man of Paris was wont to say <i>De Profun- dis, Pater- noster,</i> and <i>Ave</i> for all the Christian souls in his churcheyard. This he did continually.	¶ There was a man, right hooly and devoute,	8
	of parise in fraunce, that worthy cyte,	
	That daily wold sey, in his chirche-yerde aboute,	
	ffor alle cristen sowlis, with mercy and pite,	
	<i>De profundis, paternoster,</i> and <i>Ave.</i>	12
	This prayer he vsed contynuauly,	
	Til god purveyed for hym continuauly.	14

## (3)

He was pur- sued by his mortal ene- mies ; and took refuge in the churcheyard, and said the <i>De Profun- dis.</i> The bodies arose from their graves armed with swords and staves,	¶ It fil on a tyme, he was pursued	15
	Of his mortal enemyes with grete violence.	
	He fledde for the best, and ther malice eschewed,	
	And toke the chircheyerde for his defence,	
	And sayde <i>Deprofundis</i> with entier diligence.	19
	The bodyes arose out of theyr graves ;	
	Somme appered with gleyves, and some with staves.	

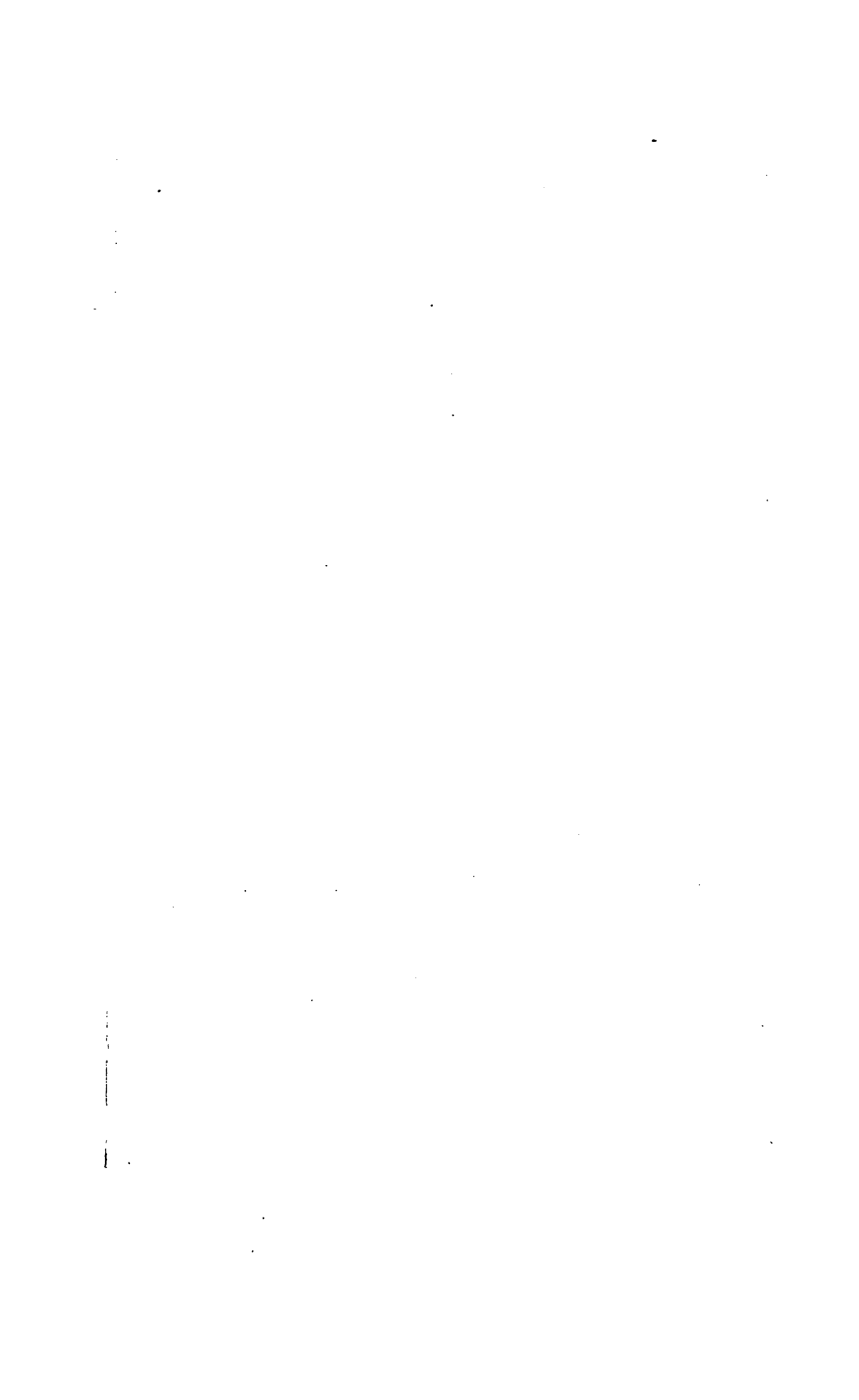
## (4)

and put his enemies to flight. He thanked God. He received his reward at last ; therefore it is wholesome to have in remembrance the souls in Purgatory.	¶ So grete a multitude assembled to fight,	22
	His enemyes gan fle, and sore were agast.	
	He thankyd god of his grete myght,	
	And seyde <i>deprofundis</i> whan they were past.	26
	His reward in heuen he had at last.	
	Therfor it is holsom for to have in memory	
	The soulis that ly In paynes of purgatory.	28

## LIST OF WORDS.

[References are given to the lines of the Ch. Ch. MS. when the word is common to both. G. D. means the poem on page 22. Meanings are given only in cases of conceivable difficulty.]

- agast, G. D. 23, *terrified*.  
 at, 57, at . . . *reuerence, out of respect, or reverence, to . . .*  
 auysement, auisament, 67.  
 betaught, betaght, 134. Cf. A.S. *betáht, betrothed*, from *betæcan*.  
 cherly, 139, *joyously?*  
 condue, 17.  
 dede, G. D. 3, *death*.  
 duresse, 88.  
 edefyed, edified, 58, *built*.  
 enformyd, enformed, 132.  
 eschewed, G. D. 17, *escaped*.  
 excitacioun, excitacion, 46.  
 ffelawys, 3.  
 fonde, 140, *try*.  
 gleyves, G. D. 21, *swords*.  
 holsom, 16, G. D. 2. Cf. Ashbm. 2.  
 hoo, who, 4, 15.  
 leche, 119, *physician*.  
 lore, 61, *teaching*.  
 neven (Ashbm. *meene*), 94, *name*.  
 playe (*verb*). Ashbm. 55.  
 plesaunce, plesance, 34, *pleasure*.  
 pley, 55. See *playe*.  
 psalter, sautere, 12.  
 qwyt, qwit, 111, *requited*.  
 religiouste, religiouste, 54.  
 reuerence, 57. See *at*.  
 sautere. See *psalter*.  
 shop, shoop, 43, *happened*.  
 slypyr, slipir, 31.  
 suyng, 101, Ashbm. 89, *following*.  
 syde, 18, *part, behalf*.  
 tetys, tetes, 20.  
 whas, was, 57.  
 who. See *hoo*.  
 wone, 45, *habit*.  
 wyke, 108, *week*.



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17. *Supplementary Canterbury Tales*: 1. The Tale of *Beryn*, with a Prologue of the merry Adventure of the Pardoner with a Tapster at Canterbury, re-edited from the Duke of Northumberland's unique MS, by Fredk. J. Furnivall. Part I, the Text, with Wm. Smith's Map of Canterbury in 1588, now first engraved from his unique MS., and Ogilby's Plan of the Road from London to Canterbury in 1675.

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Of the **Second Series**, the issue for 1884 (none in 1879, '80, '81, '82, '83, '85) is,

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Of the **Second Series**, the issue for 1886 is,

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21. *Life-Records of Chaucer*, Part III, *a*. The Household book of Isabella wife of Prince Lionel, third son of Edward III, in which the name of GEOFFREY CHAUCER first occurs; edited from the unique MS in the Brit. Mus., by Edward A. Bond, LL.D., Chief Librarian. *b*. Chaucer as Forester of North Petherton, Somerset, 1390—1400, by Walford D. Selby, Esq. With an Appendix by Walter Rye, Esq., on I, Chaucer's Grandfather; II, Chaucer's connection with Lynn and Norfolk.

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